

Mr Nichols from the Printer. 5th May

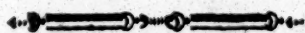
THE
ORDINANCES

OF THE
ROMAN CATHOLIC BISHOPS

FOR THE
Observance of the General Fast,

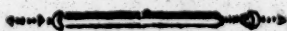
ON
FRIDAY THE 28TH OF FEBRUARY,

MDCCXCIV.



TO WHICH IS ADDED,

THE MASS IN TIME OF WAR,
AND OTHER DEVOTIONS APPOINTED FOR
THE USE OF THE ROMAN CATHOLICS OF
ENGLAND.



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CHARLES, BISHOP OF RAMA,

VICAR APOSTOLIC,

*To all the Faithful, CLERGY and LAITY,
in the Western District.*

DEAR BRETHREN,

ON the general view of the present state of this and the neighbouring nations, we are struck with the scenes of war and destruction that prevail. It would seem, that the clemency and mercy of the Supreme Being, exhausted, as it were, by the continual growth of irreligion and immorality, had given place to justice to pour out his wrath and vengeance upon mankind. Under such dreadful circumstances, what does our duty prescribe? What means can be taken to appease the divine anger? We must humble ourselves, in penitential supplications to our offended God, in doing good works, in fasting and mortification. By these means we may hope to move the *Father of Mercies* to lay aside the weapons of his justice, and to regain his favour. *Convert us, O God our Saviour, and turn away thy anger from us—Shew us, O Lord, thy mercy; and grant us thy salvation.* Psalm lxxxiv.

Let us also send up our humble and earnest petitions to the *God of Armies*, that he may vouchsafe to give success to the English arms, to cover

A

this

this kingdom with his special protection, to grant it prosperity and the abundance of his blessings, and that its military power united with that of other nations may be effectual to restore peace to the earth. *Let us cry to heaven; and the Lord will have mercy on us.* 1 Machab. iv. 10.

On these motives and to obtain these blessings, we order all Roman Catholics of our district to observe, in concurrence with his MAJESTY'S other subjects, Friday the 28th day of February as a day of Solemn Fast, Humiliation and Prayer, and the Priest of every Chapel to offer up the Sacrifice of the Mass (*Missa tempore belli,*) after which to recite the 19th Psalm, *Exaudiat*, with the Prayer for our Gracious and Beneficent Sovereign King George III. his Royal Consort the Queen, and all the Royal Family.

We further ordain, that every Priest do add daily to the prayers of the Mass the Collect, *Defende. Quæsumus Domine, &c.* page 12. with the appropriated Secret and Postcommunion; and upon Sundays, after the Public Sacrifice, to say *Psalm liii.* page 13, with the prayer annexed, page 15.

These prayers to begin from the receipt of this our Pastoral Letter, and to be continued during the war.

We accompany this with our sincere affection and prayers for you, and give you our pastoral benediction.

Bath, Jan. 21, 1794.

✠ CHARLES, BISHOP OF RAMA,
VICAR APOSTOLIC,



FOR THE MIDDLE DISTRICT.

A SHORT INSTRUCTION FOR THE

G E N E R A L F A S T,

February 28, 1794.

*B*E you humbled under the mighty hand of God, that he may exalt you in the time of visitation.—
Be sober and watch; because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour. 1 Pet. v. 6. 8.—Was ever exhortation and admonition more apposite and proper than in these times, when infidelity and irreligion make such havock and destruction? When the priests of the Almighty are persecuted and vilified; when the temples of God are profaned and destroyed, and the Church of Christ and all holy things ridiculed and despised; when the abomination of desolation is seen standing in the holy place, and the Lord's anointed is most basely calumniated and cruelly put to death. How far the vengeance and wrath of God may permit this roaring lion to go about killing and destroying, we cannot tell; *Be you therefore humbled under the mighty hand of God, that he may exalt you in the time of visitation: Be sober and watch.* We have all of us many sins to deplore, to atone for, and to do penance for: as Isaiah therefore exhorts, *Remember this and be ashamed: return ye transgressors*

transgressors to the heart: Isai. xlvi. 8. In fasting, weeping, and mourning, let us endeavour to deprecate the justice of God, and to offer a holy and acceptable sacrifice to him: in consideration of our own manifold sins and transgressions, and in the most sincere sentiments of compunction and repentance, let us join to our fasting, prayer, almsdeeds, and every other good work, that the wrath of God hanging over our heads being appeased, we may obtain mercy and grace in seasonable aid. We do not know how long the mercy and goodness of God will have pity and compassion on us, nor how soon his justice may overtake us and abandon us to the rage and fury of our cruel enemies; let us therefore, whilst admonished and forewarned, dread and fear to exasperate his wrath and indignation: Anticipate, as it were, the rigours of his judgments here, that you may escape the dreadful severity of them on the last accounting day, and may deserve to hear hereafter those comfortable words, and that sweet invitation, Come ye blessed of my Father. &c.

* * * In consideration of the dearness of provisions, the Allowances for LENT this Year (1794) in the Middle District are the same as they were last Year.

Longbirch, Feb. 10. 1794.

✠ THOMAS ACONEN: V. Ap.



WILLIAM, BISHOP OF ACANTHOS,
VICAR APOSTOLIC.

*To all the Faithful, CLERGY and LAITY, of
the Northern District.*

DEAR BRETHREN,

BEING convinced of your alacrity to be foremost in every work, that may conduce to the edification of your fellow-subjects, or to the happiness and prosperity of this kingdom, to the success of his Majesty's arms, or to the peace and tranquillity of its inhabitants, we are persuaded that you will expect to hear, that besides the usual prayers, daily offered up in our chapels for this end, which we wish to continue with unremitting fervor; that we should moreover call upon you, and require that you should dedicate the 28th of February to the service of God, and spend it in the true spirit of *mortification, humiliation, and devout prayer*, for the same intention.

It should be a subject of joy to you, to see the whole nation flying to these arms, which you have been accustomed to, and have been exercised in, all your lives. Joined to sincere sorrow for sin and the sacraments, they are the most powerful means we can recur to, for appeasing the wrath of God, which now rages so dreadfully in some nations, and seems to be on the point of bursting out, over the rest, in punishment of the crying sins of the world, of its negligence in his service, and professed rebellion against his ordinances. For is he not Lord? and who is served as he is? Who is slighted as he? or, dreadful to say! Who is mocked as he, by those who pretend to serve him, yet scarce ever think of him? Who is provoked, who is insulted as he is, by his own creatures, the work of his own hands? Does not his eye see? or does not his ear hear all? or is there any

abomination hidden from him? or will he connive at sin and injustice or forbear for ever?

No, his arm is stretched out. No sin, nor sinner shall escape unpunished. No strong-hold shall shelter them from his vengeance. At this moment, nations stand in suspense, looking where the thunder may fall. How surely, and with what terror does God, sooner or later, accomplish all his threats! Not one iota of all he has denounced, shall pass away, till all be fulfilled!

He has cultivated his vineyard with unspeakable care. Every thing has been done on his part, to make his ordinances clearly known, which are all designed for our eternal welfare. Moreover, when on earth he subjected himself even to the vilest of his creatures. And yet in opposition not only to his divine words, but to this astonishing example: a wild spirit of disobedience is gone forth; men will not obey; but refractorily rises up to place himself in the seat of those to whom God has directed him to submit; as if God had not established pastors to feed his people, and direct them in the way of truth; or there were no rulers to whom submission was due in affairs of state or temporal concerns. The present delusive pretensions to equality, which now desolate Europe, and force it to rise against them, are perhaps permitted by God, in his mercy, to bring many to an humble acknowledgment of the futility and destructive tendency of such claims in either.

But whether these afflictions be designed for this end, or to punish the wicked, or to try the constancy of the good, all should make the best use of them. The impious and the sinner should, once for all, resolve to be converted, and leave their wicked ways; and all should prepare themselves for every trial that God may design to send. If the present dreadful warnings and afflicting proofs of the vanity of all that man can set his heart upon here on earth do not convince, what other remedy, may we say, can even providence employ to work a cure? But, if they produce these good effects, we may hope that the wrath of God may at length be appeased, and that we may be able to serve him in peace all the days of our short pilgrimage here.

And

And that you may escape all the calamities, and as far as you are able contribute to this, we here earnestly exhort you to shew due submission to the authorities placed over you, and to be on your guard against all who may endeavour to excite contrary sentiments in your minds; and we require that on that day (Friday the 28th of February) you implore the blessing and protection of God on this nation, on our most gracious Sovereign King George the Third, and his Royal Consort Queen Charlotte, and all the 'Royal Family, and on his Majesty's Arms, that they may be successful over his enemies, and those of our country; and, in order to this, we hereby enjoin that that day (Friday the 28th of February) be observed by you as a day of *humiliation, mortification, and prayer*; and we require that the Mass which is usually said in time of war, shall be said by all priests in their chapels with solemnity, and that after the Psalm *Exaudiat*, or nineteenth, shall be added the prayer for the King, Queen, and Royal Family.

We beseech God to protect you, and we send our pastoral benediction.

York, Feb. 11th, 1794.

WILLIAM, BISHOP of ACANTHOS, Vic. Ap.

REGULATIONS
FOR THE
F A S T OF *L E N T*, 1794,
FOR THE
NORTHERN DISTRICT.

DEAR BRETHREN,

IN regard of the approaching Lent, we shall here only observe, that though our earnest wish was, that it should have been kept with all the rigour and exactness of primitive discipline; particularly as the visible judgments of God, now hanging over mankind, manifestly indicate, that unless his anger be assuaged by worthy fruits of penance, accompanied with good works, that he will avenge his

his own cause, and by the weight of his own arm will repair his own honour, where his mercy and long forbearance have produced no effect.

Yet on account of the present necessities of many, arising from various causes, as has been represented to us, from that part of the district where Catholics are most numerous, we reluctantly find ourselves under the necessity of being more indulgent, in regard of the manner of observing this Fast, than we otherwise should have been.

At the same time, we most earnestly exhort you, and desire all those who have the care of souls intrusted to them, to be particularly diligent and attentive, frequently to enforce the necessity of *self-denial*, and other good works, by which they may avert the anger of God, and move him to mercy; and likewise particularly to recommend to them to join to their fasts, *almsdeeds, prayer, retirement, the reading of pious books, a thorough contempt* of the vain and dangerous amusements of the world, which withdraw souls from serious occupations; together with *sincere sorrow* for having squandered away so much precious time in the pursuit of toys, which never can bring any solid comfort to the mind. *Why do you love vanity, and seek after lying?* Psalm iv. ver. 3. *Behold, the Judge standeth before the door,* Ja. ch. v. ver. 9. Numbers are daily called to their trial on which eternity depends. *O that they would be wise, and understand, and would provide for their last end!* Deut. ch. xxxii. ver. 29.

Flesh meat is allowed on all Sundays, Tuesdays, and Thursdays, for four weeks, beginning with the first Sunday of Lent, and ending on the Thursday before Passion Sunday. But on the Tuesdays and the Thursdays this allowance is only for once in the day.

Eggs are allowed on all days, (excepting the Fridays) from the day after Ash-Wednesday till Tuesday in Holy Week inclusively.

Cheese is allowed on every day, excepting Ash-Wednesday and Good-Friday.

York, Feb. 11th, 1794.

WILLIAM, ACANTHOS,

VIC. AP. OF THE NORTHERN DISTRICT.



JOHN, BISHOP OF CENTURIAE,

VICAR APOSTOLIC,

To all the Faithful of the London District,

CLERGY and LAITY.

DEARLY BELOVED BRETHREN,

OUR King and Country being engaged in a just and necessary war, for the preservation, not only of all those temporal blessings which we enjoy under the mild sway of his most gracious Majesty, and under the excellent civil constitution of the kingdom, but also for the preservation of the general peace and order of the christian world and of christianity itself, hence it is our duty in common with our fellow-subjects, to strengthen the hands of government to the utmost of our power, that the same may be brought to a happy issue.

It must be added, that we have a particular interest in complying with this duty, which we owe to the state, inasmuch as it is well known, that those abandoned men, who have so impiously ragged and devised vain things against the Lord, and against his Christ, have been particularly bent upon the destruction of our Holy Religion; against which their ensnaring forms of oaths, their horrid sacrileges, their outrageous
and

and bloody persecutions have been particularly directed.

To secure success, however, to this great national undertaking, in which our temporal and eternal welfare are so deeply concerned, the essential point, unquestionably, is to obtain the blessing and assistance of Heaven in our favour. The whole series of the divine prophecies and the whole history of the people of God, as recorded in holy writ, shew all military success to be in the hands of the God of Armies; and that it is in the general œconomy of his providence to bestow it upon his servants, or to withhold it from them, accordingly as their crimes provoke his anger, or their piety gains his favour.

For these reasons, dearly beloved Brethren, we earnestly exhort you, under the present circumstances, to humble yourselves before the Lord that his judgments may be averted from our country; and to pour out most fervent supplications before the throne of grace, that we may obtain mercy and find grace in seasonable aid.

With this view we order all the Faithful of our District to observe Friday the 28th of the present month as a day of Solemn Fast, Humiliation and Prayer.

With the same view we charge all our Clergy, who have it in their power, to go up to the Altar on that day, to offer the Propitiatory Sacrifice (*Missa tempore belli*) and previous to the public service, to sing or say the Psalm *Miserere* with the prayer *Deus qui culpa offenderis*
pœnitentia

pœnitentia placaris: And we most earnestly exhort all the Lay persons of our District and Communion devoutly to assist at the said public service.

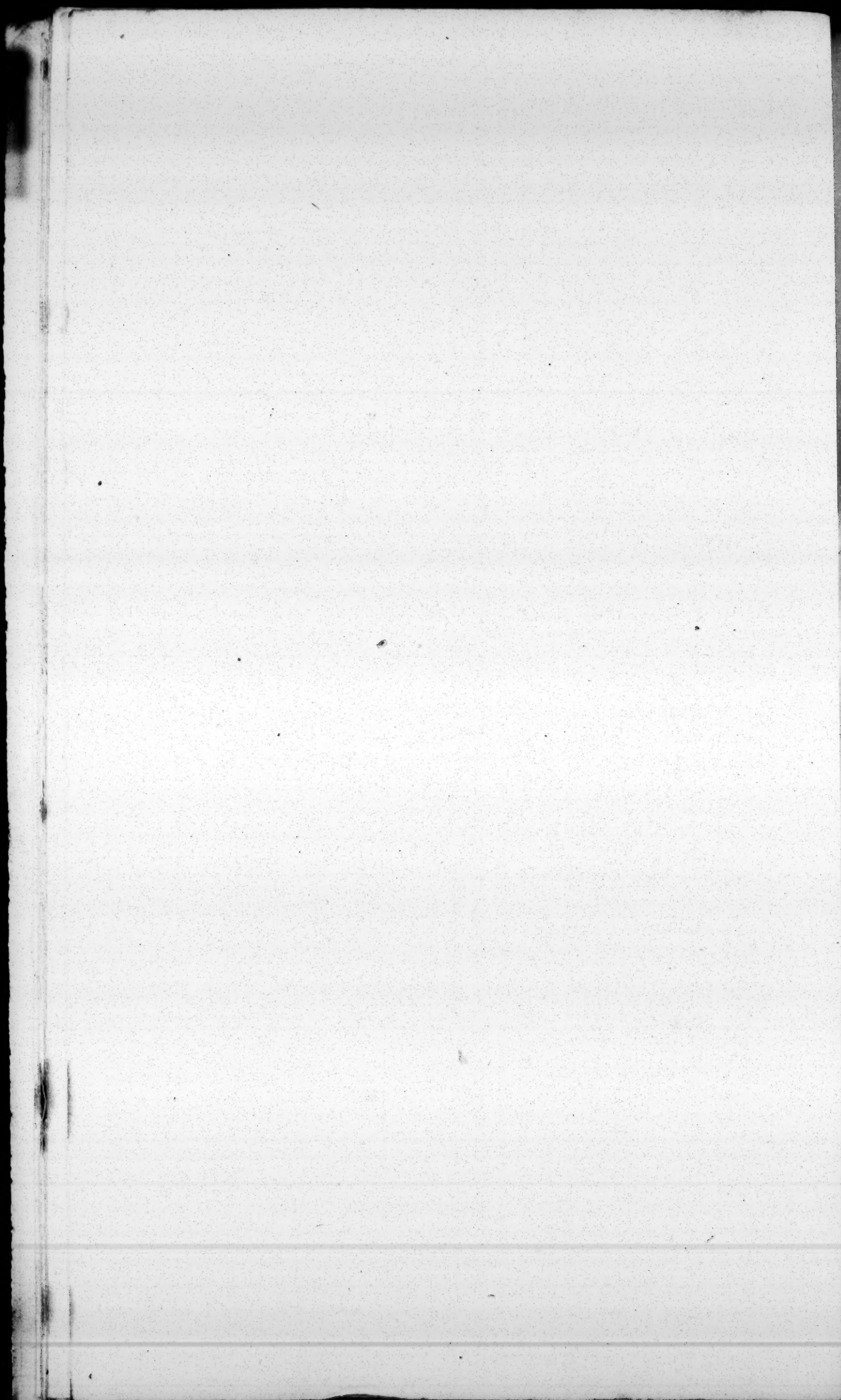
We further ordain that our Clergy add daily in the holy sacrifice, as long as the war may continue, the Collect, Secreta and Postcommunion of the aforesaid Mass *pro tempore belli*.

The Grace of our Lord Jesus Christ be with you all. Amen.

London, Feb. 10, 1794.

✠ JOHN, BISHOP OF CENTURIAE,

VICAR APOSTOLIC.





THE INSTRUCTIONS AND REGULATIONS

FOR THE

L E N T O F 1794.

Dearly Beloved Brethren in Jesus Christ,

THE time is now come round for the observance of that great annual fast, which our Holy Mother the Church has so religiously kept up in every age since the days of the Apostles; a time of consolation and hope to her, of exultation to those blessed spirits who rejoice at the conversion of sinners, *St. Luke, c. xv. v. 7.* and of terror to the infernal enemies of our salvation.

The advantages which the Church proposes to herself, from our due observance of this penitential exercise, are many and great. But let it suffice to speak of that which is the first and most obvious end of fasting: namely the satisfaction of the Divine justice provoked by our sins. In truth how powerfully must this motive operate, at the present time, on the mind of every thinking christian! What dreadful calamities, spiritual and temporal, do not we see the avenging sword of God's wrath actually dealing amongst millions of our nearest neighbours! And how much reason have we to fear, lest our crimes and neglect of the divine graces may call down upon us the like chastisements of divine vengeance!

On these therefore and many other accounts, it behoves us, Dearly Beloved Brethren, seriously and cordially to enter into the views of our holy mother the Church, in announcing to us this penitential season, by turning to the Lord with all our hearts in fasting, and in weeping, and in mourning. *Joel c. ii.* Let us take care that the penitential spirit here signified, without which the mortification

fication of the body is of little or no avail, breathes thro' our whole deportment, during this time of penance. Hence far be from every one of us all luxurious banquetting and all studied delicacies. Hence far be from us all attachment to the pomps of Satan, which we renounced in our baptism. Hence above all far be from us the inconsistency of uniting together the habits of penance and of sin, by pretending to satisfy the justice of God, whilst at the same time we provoke it by new disorders.

Finally let us not separate the concomitant good work of almsdeeds from those of fasting and praying: but rather let us attend to the inspired text where we are assured that *prayer is good with fasting and alms more than to lay up treasures of gold: for alms delivereth from death, and the same is that which purgeth away sins, and maketh us to find mercy and life everlasting.* Tobias c. xii. v. 8, 9.

The consideration of the circumstances of the times added to that of the general discipline of the Church, is certainly a motive for our keeping the present Lent with the greatest possible strictness: still however the pressing wants of the numerous poor call for certain dispensations; which after due enquiry and consultation, we allow, as follows, in this district.

I. For flesh meat on all Sundays, Tuesdays, and Thursdays, beginning with the first Sunday in Lent and ending with Thursday before Palm Sunday; but this permission of eating flesh meats is allowed only for once in the day on Tuesdays and Thursdays.

II. Eggs are allowed on all days, excepting Ash-Wednesday, the Fridays and the four last days of Holy Week.

III. Cheese is allowed every day, excepting Ash-Wednesday and Good-Friday.

P R A Y E R S

I N T I M E O F W A R.

Previous to the public Service, sing or say :

P S A L M L.

Miserere mei Deus,
* secundum magnam
misericordiam tuam :

Et secundum multitudinem
miserationum tuarum, * dele iniquitatem
meam.

Amplius lava me ab
iniquitate mea: * & a peccato meo munda me.

Quoniam iniquitatem
meam ego cognosco: * & peccatum meum
contra me est semper.

Tibi soli peccavi, &
malum coram te feci:

B

HAve mercy on me,
O God, according
to thy great mercy :

And according to the
multitude of thy mercies,
blot out my iniquities.

Wash me still more
from my iniquity: and
cleanse me from my sin.

Because I acknowledge
my iniquity: and my sin
is always against me.

Against thee only
have I sinned, and done

ut

* ut iustificeris in sermonibus tuis, & vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: * & in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: * incerta & occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, & mundabor: * lavabis me, & super nivem dealbabor.

Auditui meo dabis gaudium & lætitiā: * & exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: * & omnes iniquitates meas dele.

Cor mundum crea in me, Deus: * & spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua: * & spiritum sanctum tuum ne auferas a me.

evil before thee; that thou mayest be justified in thy words, and overcome when thou art judged.

For behold, I was conceived in iniquity: and my mother conceived me in sin.

Behold, thou hast loved the truth; and discovered to me the unknown and hidden things of thy wisdom.

Sprinkle me with hyssop, and I shall be cleansed: wash me, and I shall be whiter than snow.

Bring joy and gladness to my hearing: and my bones that are humbled shall rejoice.

Turn away thy face from my sins: and blot out my iniquities.

Create in me a clean heart, O God: and renew a right spirit in my bowels.

Cast me not away from thy face: and take not thy Holy Spirit from me.

Redde

Redde mihi lætitiā
salutaris tui: * & spi-
ritu principali confirma
me.

Docebo iniquos vias
tuas: * & impii ad te
convertentur.

Libera me de sangui-
nibus Deus, Deus salu-
tis meæ: * exultabit
lingua mea iustitiā
tuam.

Domine labia mea
aperies: * & os meum
annuntiabit laudem tu-
am.

Quoniam si voluisses
sacrificium, dedissem uti-
que: * holocaustis non
delectaberis.

Sacrificium Deo spi-
ritus contribulatus: *
cor contritum & humi-
liatum Deus non des-
picies.

Benigne fac Domine
in bona voluntate tua
Sion: * ut ædificentur
muri Jerusalem.

Tunc acceptabis sa-
crificium iustitiæ, ob-

B 2

Restore me to the joy
of thy salvation: and
strengthen me with thy
Sovereign Spirit.

I will teach thy ways
to the unjust: and the
impious shall be con-
verted to thee.

Deliver me from
blood, O God, the God
of my salvation: and
my tongue shall with
joy extol thy justice.

O Lord, open my lips:
and my mouth shall de-
clare thy praise.

For if thou wouldst
have a sacrifice, I had
certainly offered it:
thou wilt not be delight-
ed with holocausts.

An afflicted spirit is a
sacrifice to God: thou
wilt not, O God, des-
pise an humble and con-
trite heart.

Be favourable to Sion,
O Lord, according to
thy good will: that the
walls of Jerusalem may
be built up.

Then thou wilt ac-
cept a sacrifice of ius-
tificationes

lationes, & holocausta:
* tunc imponent super
altare tuum vitulos.

Gloria Patri, & Fi-
lio: * & Spiritui Sanc-
to.

Sicut erat in princi-
pio, & nunc & semper:
* & in sæcula sæculo-
rum. Amen.

V. Domine non se-
cundum peccata nostra
facias nobis.

R. Neque secundum
iniquitates nostras re-
tribuas nobis.

Oremus.

DEUS, qui culpa of-
fenderis, pœniten-
tia placaris, preces po-
puli tui supplicantis
propitius respice: Et
flagella tuæ iracundiæ,
quæ pro peccatis nos-
tris meremur, averte.
Per Dominum, &c.

tice, offerings and ho-
locausts; then they will
lay calves on thy altar.

Glory be to the Fa-
ther, and to the Son, &
to the Holy Ghost.

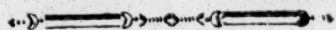
As it was in the be-
ginning, is now, and e-
ver shall be, world with-
out end. Amen.

V. Deal not with us,
O Lord, according to
our sins.

R. Nor reward us ac-
cording to our iniqui-
ties.

Let us pray.

O God, who by sin
art offended, and
by penance pacified,
mercifully regard the
prayers of thy people,
who make supplication
to thee, and turn away
the scourges of thy an-
ger, which we deserve
for our sins. Through
our Lord, &c.



The Mass in Time of War.

Introitus.

Psalms xxv.

Reminiscere miserationum tuarum Domine, & misericordiæ tuæ, quæ a sæculo sunt: ne unquam dominantur nobis inimici nostri: libera nos Deus Israel ex omnibus angustiis nostris.

Pf. ib. Ad te Domine levavi animam meam: Deus meus in te confido, non erubescam.

Gloria Patri, &c.

Oratio.

DEUS, qui conteris bella, & impugnatores in te sperantium potentia tuæ defensionis expugnas: auxiliare famulis tuis implorantibus misericordiam tuam; ut inimicorum suorum feritate depresso incessabili te gratiarum actione laudemus. Per Dominum nostrum.

Introit.

Psalms xxv.

Remember, O Lord, thy bowels of compassion and mercy that are from the beginning: lest at any time our enemies should prevail over us: deliver us, O God of Israel, from all our perplexities.

Pf. ib. To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust, let me not be confounded.

Glory, &c.

The Collect.

O God of battles, who grantest victory to those who hope in thee, mercifully hear our prayers, that the evil designs of our enemies being defeated, we may praise thee in perpetual thanksgiving. Thro' our Lord, &c.

Lectio

*Lectio Jeremiæ Prophetæ
Jer. xlii.*

IN diebus illis: accesserunt omnes principes bellatorum: dixeruntque ad Jeremiam prophetam: orapro nobis ad Dominum Deum tuum Et factum est verbum Domini ad Jeremiam. Vocavitque omnes principes bellatorum, & universum populum a minimo usque ad magnum. Et dixit ad eos: Hæc dicit Dominus Deus Israel, ad quem misistis me, ut prosternerem preces vestras in conspectu ejus: si quiescentes manseritis in terra hac ædificabo vos, & non destruiam; plantabo, & non evellam: jam enim placatus sum super malo quod feci vobis. Nolite timere a facie regis Babylonis, quem vos pavidi formidatis: nolite metuere eum, dicit Dominus: quia vobiscum sum ego, ut salvos vos faciam, & eruam de manu ejus. Et dabo vobis miseri-

The Epistle.—Jer. xlii.

IN these days, all the captains of the warriors came and said to Jeremiah the prophet, pray for us to the Lord thy God: and the word of the Lord came unto Jeremiah, and he called all the captains of the warriors and all the people, from the least to the greatest. And he said unto them, thus saith the Lord God of Israel, to whom ye have sent me, that I might prostrate with your prayers in his sight: if reposing ye shall stay in this land, I will erect and not destroy you, I will plant and not erase: for now I am appeased by the evil with which I have afflicted you. Fear not from the face of the king of Babylon, whose force ye dread: fear him not, says the Lord, because I am with you, that I may save and free you from his hand, and I will shew mercy to
cordias

cordias, & miserebor
vestri, & habitare vos
faciam in terra vestra:
dicit Dominus omni-
potens.

Graduale.

Tu es Deus, qui facis
mirabilia solus: notam
fecisti in gentibus virtu-
tem tuam.

V. Liberaſti in brachio
tuo populum tuum, fi-
lios Israel & Joseph.
Alleluia, alleluia.

V. Eripe me de ini-
micis meis Deus meus,
& ab insurgentibus in
me libera me. Alleluia.

*Alleluia is omitted after Septuagesima, instead of
which is said the following*

Tractus.—Ps. cii.

Domine, non secun-
dum peccata nos-
tra, quæ fecimus nos:
neque secundum iniqui-
tates nostras retribuas
nobis.

V. Ps. lxxviii. Domi-
ne, ne memineris ini-
quitatum nostrarum an-
tiquarum: cito antici-
pent nos misericordiæ

you, and will take pity
on you, and will cause
you to dwell in your
own land, sayeth the
Lord God almighty.

Gradual —Ps. lxxvi.

Thou, O God,
who workest wonders
alone, hast made known
thy power amongst na-
tions.

V. Thou hast by thy
power delivered thy
people, the children of
Israel, and Joseph. Al-
leluia, alleluia.

V. Ps. lviii. Deliver
me from my enemies,
O my God, and from
those rising up against
me, deliver me. Alleluia

The Tract.—Ps. cii.

O Lord, deal not
with us according
to our sins which we
have committed, nor
punish us according to
our iniquities.

V. Ps. lxxviii. Remem-
ber not, O Lord, our
past offences, but let
thy mercies speedily ex-
tend to us, because we
tuæ,

tuæ, quia pauperes facti sumus nimis.

V. Adjuva nos Deus salutari nostro: & propter gloriam nominis tui Domine, libera nos: & propitius esto peccatis nostris, propter nomen tuum.

In Paschal Time the Gradual is omitted, and the Alleluia is said:

V. Ps. lvi. Eripe me de inimicis meis Deus meus: & ab insurgentibus in me libera me. Alleluia.

V. Ego autem cantabo fortitudinem tuam: & exultabo mane misericordiam tuam. Alleluia.

Sequentia sancti evangelii secundum Matthæum.

Mat. xxiv.

IN illo tempore: Accesserunt ad Jesum discipuli secreto, dicentes: Dic nobis, quando hæc erunt? & quod signum adventus tui, & consummationis sæculi? Et respondens Jesus, dixit eis: Videte ne quis vos seducat. Multi enim venient, in nomine

are reduced to the greatest misery.

V. Help us, O God, our Saviour, and for the glory of thy name, O Lord, deliver us, and for thy name sake be propitious to our sins.

V. Ps. lvi. Deliver me from my enemies, O my God, and from those rising up against me, deliver me. Allel.

V. And I will praise thy power, and early will exult in thy mercy. Alleluia.

The Gospel, St. Matthew, c. xxiv. v. 3 to 8.

AT that time: the disciples came to him privately, saying: Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you: meo,

meo dicentes: Ego sum Christus: & multos seducunt. Audituri enim estis praelia, & opiniones praeliorum. Videte ne turbemini. Oportet enim hæc fieri, sed nondum est finis. Consurget enim gens in gentem, & regnum in regnum, & erunt pestilentiae, & fames, & terræmotus per loca. Hæc autem omnia, initia sunt dolorum.

Offertorium. Ps. xvii.

Populum humilem saluum facies Domine, & oculos superbiorum humiliabis: quoniam quis Deus, præter te Domine?

Secreta.

Sacrificium Domine, quod immolimus, intende placatus: ut ab omni nos eruat bellorum nequitia, & in tuæ protectionis securitate constituat. Per Dominum.

C

For many will come in my name, saying: I am Christ: and they will seduce many. And you shall hear of wars, and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in many places. Now all these are the beginnings of sorrows.

The Offertory. Ps. xvii.

Thou, O Lord, wilt save thy people in distress, and thou wilt humble the eyes of the proud: for who is God besides thee, O Lord.

Secret.

ACCEPT, O Lord, the sacrifice which we offer unto thee, that we may be delivered from the scourge of war, and placed under the wings of thy protection. Thro' our Lord, &c.

Communio.

Communio. Ps. xxx.

Inclina aurem tuam,
accelera, ut eripias nos.

Postcommunio.

DEus regnorum omnium regumque dominator, qui nos & percutiendo sanas, & ignoscendo conservas: præstende nobis misericordiam tuam; ut tranquillitate pacis, tua potestate servata, ad remedia correctionis utamur. Per Dominum nostrum.

Communion. Ps. xxx.

Incline thine ear, make
haste to deliver us.

Postcommunion.

O God, the supreme ruler of kings and of kingdoms, who by chastising healest us, and by pardoning preservest us, shower down thy mercies upon us, that being secured by thy power, we may improve the blessings of peace to the amendment of our lives. Through our Lord, &c.

After which in the Western District, is said Ps. xix.

EXaudiat te Dominus in die tribulationis: protegat te nomen Dei Jacob:

Mittat tibi auxilium
de sancto: & de Sion
tueatur te.

Memor sit omnis sacrificii tui: & holocaustum tuum pingue fiat.

Tribuat tibi secundum
cor tuum: & omne consilium tuum confirmet.

MAY the Lord hear thee in the day of trouble: the name of the God of Jacob protect thee.

May he send thee help from his sanctuary: and defend thee out of Sion.

May he be mindful of all thy sacrifices: and thy whole burnt-offering be made fat.

May he grant thee thy hearts desire: and confirm all thy counsels.

Lætabimur

Lætabimur in salu-
tari tuo: & in nomine
Dei nostri magnifica-
bimur.

Impleat Dominus
omnes petitiones tuas:
nunc cognovi quoniam
salvum fecit Dominus
Christum suum.

Exaudiet illum de
cælo sancto suo: in po-
tentatibus salus dex-
teræ ejus.

Hi in curribus & hi
in equis: nos autem in
nomine Domini Dei
nostri invocabimus.

Ipsi obligati sunt, &
ceciderunt: nos autem
surreximus, & erecti
sumus.

Domine salvum fac
Regem, & exaudi nos
in die qua invocaveri-
mus te.

Gloria Patri, &c.

V. Domine salvum
fac Regem nostrum
Georgium.

R. Et exaudi nos in
die qua invocaverimus
te.

We will rejoice in
thy salvation: and in
the name of our God
we shall be exalted.

The Lord fulfil all
thy petitions: now have
I known that the Lord
hath saved his Anointed.

He will hear him
from his holy heaven,
the salvation of his right
hand is in powers.

Some put their trust
in chariots, and some in
horses: but we will call
upon the name of our
God.

They are bound and
are fallen down: but
we have risen up, and
are set upright.

O Lord, save the
King: and hear us in
the day when we call
upon thee.

Glory, &c.

V. O Lord, save
George our King.

R. And hear us in
the day when we call
upon thee.

Oremus.

QUæsumus omnipotens Deus, ut famulus tuus Georgius Rex noster, qui tua miseratione suscepit regni gubernacula, virtutum etiam omnium percipiat incrementa: quibus decenter ornatus, & vitiorum monstra devitare, hostes superare, & ad te qui via, veritas, & vita es, cum Regina Caroletta et prole Regia, gratus valeat pervenire. Per Dominum.

Let us pray.

WE beseech thee, O Almighty God, that thy servant George our King, who by thy mercy has received the government of this kingdom; may also receive the increase of all virtues, with which being adorned, he may both avoid the monsters of vices, vanquish his enemies; and being pleasing in thy sight come at length to thee, who art the Way, the Truth, and the Life, with Charlotte our Queen, and all their Royal Family. Thro, our Lord Jesus Christ.

In the Western District during the War, every Priest is to add daily to the Prayers of the Mass the following Collect.

DEfende, quæsumus Domine, beata Maria semper virgine intercedente, istud ab omni adversitate regnum: & toto corde tibi prostratum, ab hostium

DEfend, O Lord, we beseech thee, by the intercession of blessed Mary, ever virgin, this kingdom from all adversity, and prostrate before thee with all our propitious

propitius tuere clementer insidiis. Per Dominum nostrum.

Secreta.

Suscipe, quæsumus omnipotens Deus, oblationem nostræ devotionis: & per virtutem hujus sacramenti, famulos tuos à cunctis adversitatibus protege. Per Dominum nostrum.

Postcommunio.

Sumptis redemptionis nostræ muneribus, præsta quæsumus misericors Deus, eorum nobis celebratione, tuæ protectionis contra omnes adversitates subsidium. Per Dominum nostrum.

hearts, mercifully protect us from the snares of the enemy. Through our Lord, &c.

Secret.

Recieve we beseech thee, almighty God, this offering of our devotion, and by virtue of this sacrament protect thy servants from all adversity. Through our Lord, &c.

Postcommunio.

By these pledges of our redemption which we have here received, grant we beseech thee, merciful Lord, that their celebration may become to us the means of thy protection against all adversities. Through our Lord, &c.

On Sundays after public Service, the following Psalm and Prayer is to be said. Ps. liii.

DEUS in nomine tuo saluum me fac: * & in virtute tua judica me.

SAVE me, O God, in thy name, and judge me in thy strength.

Deus

Deus exaudi orationem meam: * auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, & fortes quæsierunt animam meam: * & non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat me: * & Dominus fulceptor est animæ meæ.

Averte mala inimicis meis: * & in veritate tua disperde illos.

Voluntarie sacrificabo tibi: * & confitebor nomini tuo Domine, quoniam bonum est.

Quoniam ex omni tribulatione eripuisti me: * & super inimicos meos despexit oculus meus.

Gloria Patri, &c.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

O God, hear my prayer: give ear to the words of my mouth.

For strangers have risen up against me, and the mighty have sought after my soul; and they have not set God before their eyes.

For behold, God is my helper: and the Lord is the protector of my soul.

Turn back the evils upon my enemies; and cut them off in thy truth.

I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good.

For thou hast delivered me out of all trouble: and my eye has looked down upon my enemies.

Glory, &c.

V. O God, come to our aid.

R. O Lord, make haste to help us.

DEUS

Oremus.

DEus, refugium nostrum et virtus adesto piis nostro precibus auctor ipse pietatis, et præsta ut quod fideliter petimus efficaciter consequamur. Per Dominum, &c.

Let us pray.

O God, our refuge and strength, fountain of all goodness, mercifully give ear to our fervent prayers, and grant, that what we ask with faith, we may effectually obtain. Thro' our Lord Jesus Christ. Amen.

F I N I S.

